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De la suggestion mentale. Dr. J. OCHOROWICZ. Paris, 1887, 541 pp.

This work is by an ex-professor of psychology and philosophy in the University of Lemberg. Its chief purpose is stated in a brief preface by Ch. Richet to be to prove that, outside of all phenomena appreciable by our normal perceptive powers, however acute, there exists between the thought of two persons a correlation that chance cannot explain, and its leading motto is Arago's sentence, that whoever, outside the sphere of mathematics, pronounces the word *impossible*, is lacking in prudence, for the limits of the possible are ever widening. The first part (five chapters) of the book is devoted to the author's observations. Suggestion to blindfold subjects by slight noises like the rustle of silk, the suggestive noise of Baréty's cuffs as he "projected the fluid" to one of his subjects, etc., by which hidden gestures are imitated and persons distinguished, the explanation of Charcot's stages, especially catalepsy, as "ideo-organic association" formed by hypnotic education, the criticism of tests for catalepsy (which consist commonly in lifting the arm which remains elevated in that state and otherwise falls, as existing or not as it is suggested or not by the motion of the lifting hand, which differs if the arm is expected to fall, from what it is if it is expected to remain), his insights that while pressure on the vertex causes religious ecstasy in Manchester, lethargy at Breslau, and somnambulism at Paris, it is suggestion in each of these centres of research that is the real cause, and that every thought having spacial reference tends to provoke unconscious but suggestive movements, his study and explanation of "Cumberlandism," or muscle-reading, by this principle which he termed in a former paper *ideo-plasticity*, and by which he literally found a needle a lady had hidden in a hay-mow, his recognition of the high hypnotic-pedagogic significance of even a very few seances in creating habitual reactions, and that thus polarities and aesthesiogenic points are developed—all these and many other criticisms of the author's observations on his own subjects and those of others in the many cities he had visited in quest of light in this dark field, indicate a cautious and critical mind, favored, as he remarks, by his early bent toward positivism. In the second chapter, mental suggestion, however, had grown from apparent to probable, and in the third it becomes "genuine." This last stage of conviction, we are told, was attained a year before publication, although he had studied and experimented since 1867. Although he has passed from the first skeptic stage of Gorgias where it is impossible to know the truth, it is only to realize that, being known, it is wellnigh impossible to state it, at least in terms consonant with the clumsy theory of association, and still less in the pretentious philosophical volapük of Kant and Hegel. The romance of the "elegant and intrepid" Hartmann gives us a better principle in the unconscious which is the real prestidigitateur, although so poorly defined. *True* mental suggestion Ochorowicz at last found with "Mme. M., aet. 27, strong, well made, and apparently in perfect health," but with all sorts of extreme hysterical symptoms, a vicious heredity, hysterogenic and delirogenic points, etc. Putting her in the "aïdétique," and then in the somnambule state, and sitting out of her field of vision, he willed the order, "lift your right hand." At the end of the third minute and after much "agitation," although he is sure she could not have seen him, she lifted the left

hand. Other willed orders (rise, come to me, give me the bracelet, the hand, etc.) were executed with different degrees of fidelity. Hence he was led to his theory of the three states, *aideique*, *monoïdeique*, and *polyaïdeique*, active and passive, and that the true instant of mental suggestion is when the *aideique* state passes into passive *monoideism*. Being now essentially convinced of true mental telepathy or suggestion independent of action through the ordinary channels of sense, the author was visited by Mr. Myers, of the London Society for Psychic Research, and himself visited Havre, Paris and other places, still troubled by his doubts which frequent failures kept alive, but on the whole more and more convinced that sensations and ideas could travel through space as well as be transferred to a foetus. Heredity, in fact, may be conceived as unconscious mental suggestion. Mental may even succeed where verbal suggestion fails.

Part second is devoted to facts observed by others, which are classified as, first, transmission by organic sympathy from the surface of the body; second, *sympathism* and contagion, by touching in particular parts or moving the hands over the body in a particular way. In this latter chapter is a very interesting résumé of facts from many sources, on the different odors emanating from different parts of the body, and from the body as a whole in different emotional and hygienic states. The large body of facts now collected by Monin, and the experiments of Adamkiewicz and others, make it probable that not only quite localized sweats, but other *osphresio*-logic anomalies are more general than has been thought. Even professions and vocations, as well as some diseases, seem to have often characteristic smells; so that disease, etc., "does not cease at the surface of the body." All such facts favor the fluidists. Yet "physical contagion has no interest," but only nervous contagion, which may be psychic, or physico-magnetic. A molecular equilibrium tends to be established between all bodies which approach each other. Motor states as well as pains may be transmitted, prejudice is not invented, but stimulated telepathically, as the author thinks the English society have shown. The same is the case with ideas and will. Not "me" but the unconscious of perhaps a "second order" is the seat of the mysterious inoculation. Part three is devoted to theories, conclusions, and applications. Brain or sense exaltation attends true action at a distance. Finally, mental suggestion must be regenerated by positive science, and will then mark a "new epoch of renaissance," by "translating in clearer accents the mysterious echo of current verities."

This large volume is a valuable thesaurus of facts and opinions, superficially grouped, animated in the first part by a personal and almost confessional element, but contains not a few repetitions, is vague in just those points where clearness is essential to its theories, and is written with little conception of the nature of the unconscious so often appealed to. In the author's wrestlings with successive theoretic interpretations which have been so long and so serious, and in the confidences to which he invites us, we behold a mind with a passion for candor so uncontrollable, and with a habit of hovering on the sharp edge of indecision so inveterate, that one is incessantly drawn away from the subject to interest in the author. We are sure his chief mistake is in believing that his so recently adopted conclusion of a purely mental suggestion is really the final outcome of his own studies in his own mind.